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REPORT

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MOTIVATION FOR SERVICE: AUTHENTIC AND OTHERWISE

UCCF has just completed its mailing of summer service material. The following article is taken from the report of the Rev. Fred Stoerker, Director of the Commission on Ecumenical Voluntary Service Projects, National Student Christian Federation, to the III General Assembly of NSCF. It may be helpful in struggling with the place of service in our campus fellowships. **Editor**

The findings of the Teaching Conference of the WSCF held at Strasbourg, France, last summer and closely paralleled by those of the European Ecumenical Youth Assembly at Lausanne, Switzerland, will not be "lost" as the third assembly of the World Council of Churches concludes at New Delhi, India, this month. Both spoke of the isolation of the Church of Christ from the world, and both spoke of the need for His Church to find itself by living in and listening to the world, by recognizing that any concept which takes the gathered fellowship of the Church and somehow segregates and insulates it from its surroundings is doing so in direct contradiction to the heart of the New Testament message.

Yet this great danger exists, and I would suggest that its foundation rests squarely upon our lack of willingness to see that *we are the Church*. As Ann Finkle, member of the UCCF Executive Committee and a workcamper last summer in an Ecumenical Voluntary Service Project in St. Louis, wrote about her experience at the Strasbourg conference:

A Revolution Is Required

"Truly, a revolution is required of us. New structures are needed to bridge the gulfs, but no blueprints for them were drawn at Strasbourg. There were no formal directives to de-institutionalize the Church, no unanimous resolutions to become a pilgrim people, no easy recipes for cooking up new patterns of obedience. The real result of the conference could not be read in any official consensus report but, for some of us, it consisted of a major change in orientation.

"Whereas we had come prepared to discover the nature of the life and mission of the Church through an intensive examination of the Church itself, we now found ourselves looking to the world for answers. For if the Strabourg conference had one central message, it was this: that only when we who are the Church are willing to lose our institutional life in love for and service to the world, will we discover the nature of our true life, our mission and our Lord."

The crucial point is that even though the composition and posture of the churches be changed far beyond any superficial recognition, we would continue to be *that* Church. We have no blueprint for the Church, but must be able to highlight the fact that whatever may be the shape of things to come, short of our complete rejection of the faith, we ARE it.

Drastic Rethinking of Service

That this emphasis on the discovery of the life of the Church in the world involves drastic rethinking of the role of service is obvious. Most dramatic: the placing of service in a central position in the thinking of many to whom it had formerly been peripheral.

Frequently the voice of God speaks so loudly from outside the Christian community that His word is heard inside it. To a certain extent, that is true of the present upsurge of concern in the area of service.

The loudest calls for sacrificial service today are those coming from the new nations, these being primarily directed at their own citizens. They are calls for recognizing human dignity through meeting the essential basic needs: education, the raising of living standards, health, etc. In Asia and increasingly in Latin America,

The Ecumenical Voluntary Service Project group in St. Louis last summer worked in various housing developments. The student group was interdenominational, interracial and international.

One of several housing developments sponsored by the St. Louis Housing Authority in which students will again work this summer in an ecumenical workcamp. Students will offer service through manual labor in the homes of public housing tenants handicapped by age or infirmity.

the same needs are behind the calls for community development: defined not as meeting a specific need but as a simultaneous approach to all of the basic problems. Fortunately these needs are being recognized and are beginning to gain a response in this country. But unfortunately they have to date not been accompanied by an equal willingness to face the crucial problems in these areas in our *own* country.

Rediscovery of Responsible Citizenship

We have been captured by the dramatic aspects of the Sit-ins and Freedom Rides, but it is still too early to know whether or not we are enroute to a rediscovery of responsible citizenship on a broad front. Internationally, the growth of service projects, the multiplication of various vocational opportunities, the many facets symbolized by the Peace Corps, are indicative of the increased recognition of service as both a viable and desirable way of expressing our concerns.

But what are these concerns? Paul Loeffler, of the International Missionary Council, was asked by that group to make a brief study of the growing response by young people in the Church to needs for international service—and in a preliminary report states the following:

". . . We find, of course, a variety of motives: the desire to have an adventurous interlude before settling down in a bourgeois existence, the thrill to take part in a technical pioneer work, the very often unconscious expression of a bad conscience on the side of the West and very little of the old motive of bringing the Gospel to the heathen. But among those complex motives there is also a first understanding of what this service really could be for Christians. . . .

Service Is Ecumenical

"There is the desire to work out one's faith in practical action, the concept of the Christian presence in a situation of human need and in the secular world. A direct source for this is the experience of an ecumenical fellowship, of the Church universal. Thus the concept of such service is interdenominational and ecumenical at its very root.

"Another factor which has to be remembered is the experience of a growing international fellowship, of belonging to one family of nations although not yet living in harmony together, and consequently the desire to undertake this service . . . in a team.

"These four factors contain the serious element of criticism of the existing patterns of service. . . . Young people . . . do not consider service with missionary societies because they are not offering opportunities for service in a secular capacity and because they are largely national and denominational in their character. These reasons come together with the aversion against institutions which are regarded to be a barrier to the world as it really is."

First Understanding of Service

May I lift out a positive note for special emphasis: "But among those complex motives there is also a first understanding of what this service really could be for Christians." Actually, aside from the extent to which this report suggests that the Church is an institution living in isolation, the other elements are all positive. It is good that in this best sense, the secular does appeal, that nations do seek to work together; it is good that individuals are consciously making the search for personal significance in and through community; and it is good that the struggle for faith is no longer thought of in exclusively personal dimensions.

But for Americans and for some others in the West, these positive factors are often inextricably mixed with some which are negative. There is too often no positive position from which communism is opposed. The paternalism of affluence is unfortunately still prevalent, taking the guise of offering to help others imitate us! And there is to be added to these the person whose service interest is primarily a poorly disguised tool in what is frequently a floundering search for ego-satisfaction.

It is necessary, at this time, to add four other general conclusions to the one previously lifted out: namely, the placing of service at the center in the thinking of many to whom it had formerly been peripheral. These are: it is now defined in terms of social service, rather than individual relief; we recognize that in serving we, too, are served; the locus of service is the world rather than limited to the institution; and we have only begun the struggle to find ways to express these growing convictions.

UCCF Study Seminar in East Asia

"Encounter with Resurgent Asia" is the theme of the East Asia Study Seminar sponsored by the United Campus Christian Fellowship. Work-study sessions will be held in Japan, Hong Kong and the Philippines around such provocative issues as "The Church and the Technological Revolution," "The Refugee and Narcotics Problems in Hong Kong," and "Dynamic Patterns of Mission in Asia." Upperclassmen and graduate students from the United States will be joined by students from Asia, Africa, Europe and Latin America. The orientation will be held en route at the new East-West Center in Honolulu. To be held from June 26 to August 25, the seminar is estimated at $1,275. Applications should be made to Office of Student World Relations, Room 924, United Presbyterian Church, 475 Riverside Drive, New York 27.

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PROSPECTS AND POSSIBILITIES OF UNITY IN THE AMERICAN UNIVERSITY WORLD

These excerpts are from an address by Dr. Parker Rossman, professor of Religion in Higher Education at Yale University Divinity School, given at the University of Chicago on October 24, 1961. The complete lecture will be published in the seventh symposium volume of the Hoover Lectures.

. . . In addition to the National Student Christian Federation, a second contemporary movement for Christian unity in the universities is the United Campus Christian Fellowship, whose aims and declared ways of work may have some implications for the larger ecumenical movement. This strange, restless new baby, struggling to be born, is a merger of the student organizations of the United Presbyterian, the Disciple, United Church of Christ and Evangelical United Brethren Churches. In August, 1960, this new national Fellowship was officially constituted, although if it is true to its genius, as a "uniting movement" in the same sense that the new United Church of Christ wants to be a uniting Church, then hopefully the United Campus Christian Fellowship is not finally formed now, but will continue in "process of formation" for long years ahead. . . .

. . . In 1954, the United Student Fellowship invited all of the national Protestant agencies and university movements to a consultation to draft a basis of union for a new type of union. The U.S.A. Presbyterians and the Disciples initially accepted the invitation, and most other university Christian movements attended as observers. After a time the Methodists began to negotiate, then the Methodists withdrew,[1] and, in 1957, the Evangelical United Brethren entered the continuing negotiations. Proposed "articles of union" were drafted, which in time were approved by the various denominations, paving the way for the consummation of the union in August, 1960.

Even a year after the disbanding of the student organizations of these denominations, very little is being said about structure in the new Fellowship. The initial "plan of merger" and the later "Proposed Articles of Union" began by insisting upon commitment first . . . with the faith that after the movements were united, flexible structures could be worked out together in love and trust. Why this lack of concern about organizational structures? One might say that there was a deliberate unwillingness to talk about organization because in the university Christian movements talk about organization had usually led to the avoidance of more basic issues. The Fellowship was determined to focus upon mission, not upon super-organization. Furthermore, it was stated from the very beginning of the negotiations that the forms of organization must be flexible and changing, adaptable to meet new situations—and most important, that each university might need a different type of organization to meet its peculiar needs and situation. Once this principle of local determination of style of organization was established, the fear of a super-church began to subside! Structure might also vary from region to region because:

"It is above all the attempt to carry out its mission in the world that the Church is driven toward unity. This happens not only on the campus, but wherever the Church remembers that it is called to minister to a needy world and seeks not to preserve itself but to lay down its life in love and sacrificial service. Can we expect that God may use our experience of life together as a step toward the greater unity of His Church?"[2] Since the focus is upon mission rather than organizational uniformity, there has been within the Fellowship at every level the assumption that wide variety could continue, preserving all of the values and variances which God has allowed to develop within the different traditions of the Church. This has made it possible for the Fellowship to move in three ways which deserve careful attention from Church leaders at large.

(1) At every level the Fellowship *wishes to seek the broadest and most comprehensive organic union possible.* All major Protestant groups were initially invited to join in negotiations. They were invited to continue to participate as observers with full voice. No doors remained closed. The Fellowship moves ahead with the assumption that sooner or later more denominations will be united nationally. All denominations are again invited to participate regionally. For example, the American Baptists, who declined at the time to participate nationally, are participating in the Ohio region.[3] Again, in each local community, the Fellowship begins by calling all Protestants together to discuss how the mission of the Church may be best facilitated in that specific university. The challenge to commitment is again issued—everyone interested in participating in the union on a local basis is welcome. The focus is not first of all upon a new organization, but upon the mission of the Church in the university. A search is initiated on each campus for bold new ways in which Christ's mission might best be furthered *in that specific university.* This quest of union may end in failure; it may end in a reorganization of conventional programs. But at least an effort is made to open new doors to consideration of new forms and to keep them open. . . .

(2) Second, and perhaps even more interesting, is the insistence that the Fellowship *aims to give priority to strengthening and supporting the program of ecumenical councils* before it develops its own new competitive denominational programs. . . . To facilitate the widest possible union and strategy, the Fellowship will first join with all denominations to develop a joint strategy and program—nationally and on each campus through the existing ecumenical councils. The Fellowship will seek to bring a new commitment into the council approach. Only after the Council has gone as far as its member churches will allow, only then, at the points where barriers and blocs develop to hinder the ecumenical programs shaped in the council, will the Fellowship denominations proceed then to develop their own separate strategy and programs. . . . It is too early to know yet to what extent the Fellowship may succeed in strengthening local and national Federations in the university world, but the announced aim represents a significant ecumenical contribution and advance. Again, what is implied here is a certain openness to what Christian Unity may mean in our generation. The goal of organic union is not lost. At the same time, there is a recognition in the universities that ecumenical progress moves on various fronts. The Fellowship represents potentially the possibility of a greater support for the council method and a challenge to others to strengthen the councils. At the same time, the Fellowship's insistance upon more comprehensive union, upon the possibility of radically new forms of organization, may lead to a fruitful dialectic within the federative council.

(3) Third, by radical new forms of organization the Fellowship means that *if the structure of union is to be shaped by mission, it will be a structure for carrying the Gospel outside of the Church into the world.* . . . One of the principles that underlies the Fellowship is the expectancy that Presbyterian, United Church, Disciple and E.U.B. ministers in public universities will increasingly work as a team. No denomination will appoint a minister to work on a Fellowship team unless he is approved by all the

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[1] The Methodist Student Movement, as an integral part of the Methodist Church, decided it could not merge ahead of a church union involving the whole Methodist Church.

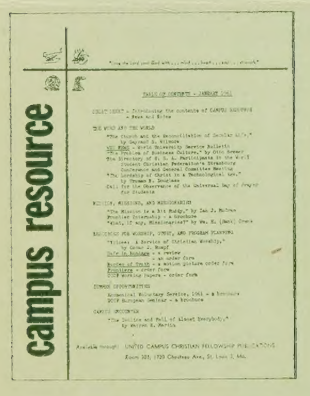
[2] *The United Campus Christian Fellowship: Proposed Articles of Union,* February, 1958, p. 8.

[3] And New Mexico. *ed.*

other denominations and unless he commits himself in advance to the team ministry. His job assignment will allow him to spend part time ministering for his denominational church in the university community—but beyond that, a major share of his time is to be devoted to carrying the Gospel *into the world*—into the university in this case—by means of a common strategy worked out by the entire team of ministers and others. One pastor, for example, may be assigned to know all the students and faculty in the law and medical schools. Another may be assigned to social fraternities, a third to the science faculty and so on. . . .

Much more might be said about the promises and dreams of this new Fellowship. Hopefully, its commitments represent just a beginning of the "stirring up" which may in time call into question denominational and ecumenical structures and lead toward new and rich understandings of the meaning of unity in the university. The national Fellowship, and such might also be said about the National Federation, is, in the end, but a commitment . . . which may simply mean that anyone who at this moment thinks he knows what Christian Unity may mean, is quite likely to be wrong. The most important lesson and principle of the whole history of ecumenical searching and probing in the student world would appear to be summed up in one discovery. The progress in Christian Unity now being made in the universities, and it is considerable, is being slowly and painfully worked out campus by campus, through sometimes painfully slow negotiations. . . .

The year 2000 is only 38 years away and the last half of this century is already radically different from the first decades. Some of the possibilities of Christian Unity which now lie before the Church are the result of the impact of a revolutionary world and of the radical requirements upon the Christian Church if it is to perform its mission in the world which is emerging. It is especially apparent in the university that many of the present structures of the Church are feeble, cumbersome and inadequate for carrying out Christ's mission in the next millenium. Within the promise of the western church, when questions of merger and unity are revised, is there not always the possibility of re-formation: "Behold I will make all things new"?



The November issue of the UCCF REPORT listed the national staff affiliated with UCCF and their regional assignments. Additional national staff without regional portfolios are: A. Myrvin DeLapp, Philadelphia, specialized services; Donald Reisinger, Indianapolis, liaison with Faculty Christian Fellowship; Richard Van Voorhis, publications and communications. James Thompson, Philadelphia, and William Yolton, Cambridge (Mass.) each have regional portfolios in cooperation with the staff persons already listed last month.

On December 31 Dr. Bryant Drake will retire from his position as a national secretary for campus ministry of the United Church of Christ, having completed fourteen years of service in this position. If UCCF may echo the words of tribute paid to Dr. Drake by the United Church Fellowship of Campus Ministry: "We appreciate his patience and understanding, his untiring diligence and his prayerful concern without which many of us, through these years of his ministry, would have been the less rich in our own ministries. We wish him every good thing in the years of his retirement."

The Indiana Regional United Campus Christian Fellowship came into being on November 4 at a uniting assembly held on the campus of Purdue University. Offers of the Provisional Council are the Rev. Clayton Daugherty, Purdue, chairman and treasurer; Sharon Rector, Butler University, secretary.

Beloit College, Beloit, Wisconsin, is to be the site of the UCCF National Study Conference, according to an announcement made by the UCCF officers. Set for August 25-31, the officers have invited Dr. Brevard Childs, assistant professor of Old Testament, Yale University Divinity School, to be the biblical lecturer; and Dr. Roger Shinn, professor of Christian ethics, Union Theological Seminary, to be the lecturer on our life/world situations. Suggestion for preparatory study for the conference are announced in the January issue of *Campus Resource*.

The following revisions have been made in the UCCF "Proposed Articles of Union" since their imprinting in February, 1959. Copies in circulation should be changed accordingly:

1. **The "Proposed Articles of Union" now stand as the Provisional Constitution.**
2. **Under the Basis, page 9, insert a comma after "faith" in the first line.**
3. **By action of the 1960-61 National Executive Committee, Aims 2 and 6, pages 9 and 10, are changed so that where the phrase "students and faculty" appear, they will now read "members of the academic community."**
4. **By action of the Second National Council of 1961, the following is changed in the section on the National Council, pages 10 and 11:**
   Paragraph two, page 10, is to be replaced with the following:
   "The National Council shall be composed of not more than one hundred (100) persons representative of all regions of the country, in addition to the Executive Committee elected by the previous year's National Council. Any member of the UCCF shall be eligible for membership on the National Council."
   All other sections on National Council remain the same.
5. **By action of the Second National Council of 1961, the following is changed in the section on the Executive Committee, page 11:**
   The first six paragraphs are replaced with the following:
   "The National Executive Committee shall be composed of at least fourteen (14) elected members. There shall be six officers and eight members at large. Of the total membership there shall be at least eight (8) students; at least two (2) faculty members; at least two (2) campus ministry staff. Of the student members, at least five (5) shall be undergraduates.
   "The officers shall be a chairman, three (3) vice chairmen, a secretary and a treasurer. Of the six (6) officers, at least three (3) shall be undergraduates.
   "Ex officio Members: National Secretariat—a total of five (5) persons, including the UCCF Administrative **Coordinator** and one (1) executive staff representative of each of the four (4) participating communions who shall serve as co-executive secretaries—**and the Secretary for Communications and Publications."**
   Beginning with "It shall be the duty of the Executive Committee . . ." the remainder of the article follows as printed.

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